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He looked from the casement and said with a grin,
 "You are dead, dearest duck, and I can't let you in."
 With a rowley powley gammon and spinage,
 Heigho ! says Thimble.

Randolph Meikleham.

ALBEMARLE CO., VA.

LOCAL MEETINGS AND OTHER NOTICES.

BALTIMORE BRANCH. — *April*, 1895. The meeting took place at the house of Mrs. John D. Early, 711 Park Avenue. Dr. Wood, the President, gave an account of the variants of Cinderella, with mention of the work of Miss Cox. He called attention to variants not contained in the book, in circulation among American negroes. Dr. Kirby Smith related a folk-tale of the hare and the sun. The following are the officers of this Branch: President, Dr. Henry Wood; Vice-President, Miss Elizabeth T. King; Secretary, Miss Annie Weston Whitney; Council, Dr. Henry M. Hurd, Dr. Bloomfield, Dr. Kirby Smith, Mr. Zacharias, Mrs. Waller Bullock, Miss Mary Worthington Milnor, Mrs. John C. Wrenshall, Miss Mary W. Minor.

BOSTON BRANCH. — *February* 15. The monthly meeting was held at the house of Mrs. Everett Morss, 303 Marlborough Street, Professor F. W. Putnam presiding. After the record of the previous meeting had been read and approved, the chief paper of the evening was presented by Miss Ellen Chase of Brookline, on "Syrian Charms, especially with reference to the Evil Eye." Miss Chase's paper was the result of observations made during a recent visit to Syria, and was illustrated with specimens of charms and amulets collected in the course of travel. Mr. V. R. Gandhi of Bombay made remarks in relation to philosophical ideas prevailing in India in respect to this superstition. Several songs and ballads were also rendered by guests of the Branch.

March 15. A public meeting was held in Steinert Hall, the President in the chair. Professor Putnam introduced Mr. Frizzell, Director of the Hampton Institute, Hampton, Va., who gave an interesting account of the studies in negro folk-lore undertaken by the Hampton Folk-Lore Society. The paper of the evening was by Captain R. R. Moten, of the Hampton School, on "Negro Folk-Songs," with musical illustrations by a quintette of Hampton Students. After the conclusion of the paper, the subject of negro music was discussed, remarks being made by Miss Charlotte Hawes, Mrs. Emily Selinger, and Mr. Arthur Foote. The presentation of the songs was greatly enjoyed.

April 19. The Boston Branch met at the house of Mrs. N. B. Allen, 477 Commonwealth Avenue. Mr. Dana Estes, Vice-President of the Branch presiding. Miss Mary A. Owen of St. Joseph, Mo., presented a paper on the social condition and the ideas and customs of the Kickapoo Indians now living in Nebraska.

Miss Owen brought a fine collection of wearing apparel and objects of art made by these Indians, exhibiting a remarkable degree of skill in the use of metals, beads, and textile fabrics. Miss Owen's paper contained a great deal of new information in regard to this small and gradually expiring tribe, especially as to the peculiar religious beliefs and practices which have recently arisen among them.

Helen Leah Reed, Secretary.

CAMBRIDGE BRANCH. — *February 5.* The meeting was held at the house of Miss Verxa, 37 Lancaster Street. Mr. F. S. Arnold gave an account of his experiences among Gypsies in the Eastern United States. The dialect of American Gypsies, having lost its terminations, has taken on English endings, and adopted many English words. The only numerals retained are such as express our currency. Family relations are strong. As the women generally support the family by fortune-telling, begging, and the like, they have the first voice in family matters. This importance of woman has given rise to the expression "Gypsy Queen." Romany folk-lore has suffered so much from contact with civilization that it is now scarcely different from that of the more ignorant class of Americans. During winter New England Gypsies go south, or take houses in towns. Traditional English ballads, still sung, were read by Miss Hopkinson, and ballads and old songs traditionally preserved were sung by Miss Decrow.

March 5. The meeting was held at the house of Miss Shaler, 25 Quincy Street. Mad. Sigridr Magnusson of Cambridge, England, spoke on "The Folk-Lore and Superstitions of Iceland."

Particularly mentioned was the belief that certain families are closely followed by the family ghost; the history of one of the latter, named Mori, was described. Other ghosts have similar histories.

April 9. The meeting was at the house of Miss Child, 67 Kirkland Street. Mr. W. W. Newell gave an address on "The Holy Grail." The speaker devoted his remarks to an examination of the different symbolic interpretations which the legend had been made to bear; of these he mentioned the modern treatment by Tennyson, and two mediæval forms of the cycle, as connected with the names respectively of Perceval and of Galahad. In his opinion the entire cycle was of literary origin, and rested on no traditional roots going back before the twelfth century.

MONTREAL BRANCH. — The April meeting of the Montreal Branch of the American Folk-Lore Society was held at the residence of Professor Penhallow, 215 Milton Street. The Honorary President, Professor Penhallow, occupied the chair.

The essayist of the evening, Mr. Watson Griffin, read a paper on "Micmac Wonder-Men." Mr. Griffin stated that most of the Micmac legends relate to the wonderful achievements of Wonder-Men endowed with supernatural powers, of these the chief were Glooscap and Kitroooseagunow, he related several picturesque tales illustrating the powers and peculiarities supposed to be possessed by these marvellous beings. As the Micmacs

are rapidly dying out, any information concerning their faiths and beliefs is of genuine value.

After some discussion on Mr. Griffin's very excellent paper, Professor Penhallow read a number of Japanese proverbs which he had collected while residing in Japan. As some of them were read in Japanese, some idea could be gained of the sound of the language, and the peculiar tone used by the people in reading. The members were interested in finding that in almost every instance proverbs conveying exactly the same meaning could be found in our own tongue. Professor Penhallow also read a charming little Japanese-folk-tale, called "The ashes that made the Trees bloom."

Professor Penhallow was appointed delegate to represent the Club at the meeting of the Royal Society of Canada, to be held May 15.

After partaking of Mrs. Penhallow's hospitality the meeting adjourned.

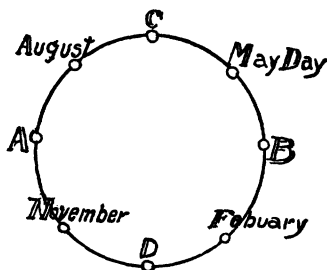
Blanche L. Macdonell, Secretary.

NEW ORLEANS. — *January*, 1895. The Annual Meeting of the Louisiana Society was held at Tulane Hall, Professor Fortier presiding.

The President introduced the lecturer of the evening, Mr. R. G. Haliburton, Q. C., F. R. G. S., etc., who had chosen for his subject, "Vestiges of a Primitive Calendar in our Festivals and Folk-Lore."

Mr. Haliburton, in the course of a few prefatory remarks, said that the subject of festivals had been a lifelong study with him, and although he had long since printed privately a monograph on the subject, he had not published it, but much of it had been published by the ex-astronomer royal for Scotland. Festivals and folk-lore, the lecturer said, tell a tale which monuments cannot reveal, and are like geological fossils or records of the early past of our race.

Here, referring to a chart which he had drawn upon the blackboard, the lecturer explained it as follows : —



A and B represent the autumnal and vernal equinoxes and C and D the summer and winter solstices. The four months designated occupy the positions marked.

If the solar year had been the original year, the year would have begun at one of the solstices or equinoxes, and if sun-worship had been the original worship, the day would have unquestionably begun at either sunrise or sunset. Neither was the case, for the ancient years nearly always began

at one of the four months of February, May, August, or November, and the beginning of the day was not marked by the sun.

We find that the great festivals of nations — savage and civilized — are for the most part held at or near the beginning of May or November, or in August or February — *i. e.* as far as possible from the solstices and equinoxes. The Egyptians, the lecturer said, began their year in August; the Mexicans in February. The great feast of Isis of the Egyptians was in November, and the lesser feast at or near May Day, and the Eleusinian mysteries of the Greeks were held in February and August. The Persians began their year in November, and afterwards changed it to February. In November they still hold a festival, the Nouruz (the New Year's day) of the Magi. The lecturer gave other instances of these four divisions being marked, especially amongst the Celts, who divided the year into two seasons — summer and winter — Belteine (May Day) and Summer's End (Hallow Eve). They had also their "Gule of August." Hence these times so marked in calendars supply strong negative evidence that the primitive year could not have been solar.

If the solar year was the primitive year, the day must have begun at sunrise or sunset; but the day generally begins at twilight. Among all primitive races their beginning the day at twilight, or at any rate not at sunrise or sunset, is strong negative ground for assuming that the solar year is of recent origin.

The Bible went further than the utmost research of the archaeologist in declaring that "the evening and the morning were the first day." The primitive day of the Polynesians began not with the setting of the sun, but with starlight. This division remains to-day in primitive form in the folklore of the Mohammedans and Oriental Jews.

While living in the Orient, Mr. Haliburton said he had a Jewish housemaid, who was most rigorous in her observation of the Sabbath, and from the time the first three stars appeared at the commencing of her Sabbath until the appearance of three stars the following evening marked the close of the day of rest, she would not light a lamp or kindle a fire.

It was singular that while a given month should differ so in character in the varying latitudes of the earth, nearly all the people of all ages should have fixed their feasts and begun their years by the same months. Passing on to the Pleiades year, which was a progressive year, the lecturer asked how we can account for so many races, north and south of the equator, holding feasts at similar times. The clew to this mystery, he said, was supplied by the Pleiades year of savages. The Polynesians have two equal divisions of the year — "the Pleiades above," for those stars are above the horizon in the evening from Halloween to May, and "the Pleiades below," for those stars are invisible from May Day to November at early evening.

Censorinus, an ancient astronomer, says that the origin of the year of two seasons is lost in the midst of a profound antiquity. "Summer and winter, seed-time and harvest," in the Mosaic narrative, point to this division of the year.

The lecturer said that the movements of the Pleiades will explain the dates of annual festivals. They disappear at May Day, and forty days afterwards reappear on the eastern horizon at sunrise, and feasts were held at these times. Our Lent was probably derived from the vernal period of sadness of forty days, which is to be met with among the Blackfeet and other tribes. The great feast of the Natchez and that of the Celts was at May Day. The Pleiades culminate at midnight in November, and at sunset in February.

In regard to the connection of the constellation with early cults, the lecturer said that the Hottentot Bushmen believe that they are descended from the Pleiades, and the same belief existed among the Kiowas. The Great Kiowa can be seen in that constellation and some adjacent stars. The Great Father of the Abipones is also in the Pleiades. When he disappears they mourn him as dead, and when forty days later he reappears, they rejoice and dance. This is a widespread belief. When the Pleiades (in the Bull) disappear in the west, Scorpio is rising in the east. Hence Ormuzd, in Persian lore, is slain by Ahriman. The bull is killed by the scorpion. In Britain the beneficent bull is slain by the raven on the eve of May Day. Scorpio was sometimes the eagle; sometimes the raven; sometimes the hare. "The Land of the Pleiades" of the Dyaks was a paradise to which a mortal climbed and from thence brought the knowledge of the arts of primitive life.

In conclusion, the lecturer said that when the solar year was introduced everything in the early calendar was reversed. November had been "the month of the Pleiades," but when the signs of the zodiac were introduced, the month of Taurus was not when its stars were to be seen, but when they were invisible, in May; for the sun is in the sign then, and those stars cannot be seen at night. Hence the most helpless confusion was wrought, and the origin of mythology became a hopeless mystery.

The Pleiades rise one day later in nearly seventy-one years, or one degree in seventy-two years, so that any attempt to definitely fix the dates of the year of the Pleiades by the solar year is necessarily futile, for one is a progressive year and the other fixed. He drew attention to the feast of the Pleiades in Prescott's "Mexico," which took place in November, at the midnight culmination of those stars, and was held at the end of every fifty-two years period.

The Pleiades year, being connected with the moon, might be called "the luni-sidereal year," or rather "the *luni-Pleiades year*."

As Mr. Haliburton sat down President Fortier asked him why it was that the Natchez Indians called their chief the "Great Sun" if they were not sun-worshippers. The answer was: "We call a great opera singer or actress a 'star.' Does it mean that we worship the stars?"

Mr. Haliburton in inclosing the above report, which is made up of those of the "Times-Democrat" and the "Picayune" of New Orleans, says:—

"In Dr. Fewkes' recent important paper on the 'New Fire Festival of the Tusayan Indians,' which takes place in the middle of November, at the mid-

night culmination of the Pleiades, he says, 'It seems evident that *not far from midnight* on the fourth day there was a secret ceremonial . . . during the new fire ceremony. Attention is called to the peculiar importance attached to the culmination of the Pleiades in determining the proper time for beginning certain rites, especially the invocation of the six world-quarter deities among the Tusayan Indians. I cannot explain its significance; and why, of all stellar objects, this minute cluster of stars of a low magnitude is more important than other stellar groups is not clear to me. Its culmination is however often used to determine the proper time to begin a sacred rite by night.'

"I subsequently drew his attention to the Year of the Pleiades, and to my researches on the subject. In his 'author's edition' of his paper he added the following note:—

"'Mr. R. G. Haliburton has collected many curious facts in relation to the Pleiades, and their position in determining the time of the celebration of primitive rites and ceremonies. Although I do not feel that I have a broad enough knowledge of the subject to discuss his theory, it is certainly a remarkable fact that this constellation plays such a prominent part in Tusayan ceremony, especially in the determination of the time for certain nocturnal rites which occur among those Indians.'"

NEW YORK BRANCH. — *Wednesday, May 9.* The meeting was held at the Waldorf Hotel, the President in the chair. Dr. Washington Matthews, U. S. A., gave the principal paper of the evening, relating to the songs used in Navajo rite-myths. These were illustrated by the aid of the phonograph. Dr. J. H. McCormick, of Washington, related a selection of tales and superstitions gathered among negroes in the vicinity of that city. The meeting was largely attended. The officers of this Branch for the current year are as follows: President, E. Francis Hyde; Vice-President, George Bird Grinnell; Treasurer and Secretary, William Burnet Tuthill; Executive Committee, Mrs. Henry Draper, Mrs. Mary J. Field, Mrs. E. Francis Hyde. In the course of the year, it is proposed to hold three meetings at the Hotel Waldorf, and one at the Museum of Natural History. At the meetings in the Hotel Waldorf, the members will be entertained after the reading of the paper for the occasion.

WASHINGTON. — In February, arrangements were effected for holding three meetings, jointly conducted by the members of the Anthropological Society of Washington, and of the Woman's Anthropological Society, in which should be discussed subjects relating to folk-lore. The first of these meetings was held on April 9, the programme being as follows: Navajo Myths, Dr. Washington Matthews; Negro Folk-Stories, Mrs. Harriet Lane Johnston; Chinese Folk Maxims, Colonel Weston Flint. On April 23, were presented papers on Plant Lore, Mrs. Deamans; Negro Voodooism and Witchcraft, by Dr. J. H. McCormick. The third of the meetings was held on May 7, and included papers on Popular Superstitions, Dr. W. J. Hoffman; The Legends of the Dragon (Chinese), Mrs. E. P.

Cunningham. The meetings were considered successful, and were well attended.

IN MEMORIAM. — Among recent losses to the cause of sound learning are several which ought not to be passed over without mention in a journal devoted to the collection and study of traditions.

Charles Candee Baldwin of Cleveland, Ohio, at the time of his death judge of the Circuit Court of Ohio, was one of those exceptional men who make the centre of all worthy energies and ennobling influences in the communities which are fortunate enough to possess them, and which are elevated and dignified by their presence. Professional eminence, the utmost simplicity and unselfishness of character, an enthusiasm for intellectual pursuits, a bonhomie and gentleness which won universal love, such were the qualities, so rare in combination, which seemed to mark him out as a personage who ought, one day, to belong to the whole United States, and whose loss is the more bitter, the more do the fortunes of the Republic, imperilled by ignorance and demagogism, demand that higher order of talent and virtue which his life illustrated. Judge Baldwin was one of the founders of the Western Reserve Historical Society, and at the time of his death its president. He was greatly interested in the American Folk-Lore Society, and one of the pleasantest recollections of the writer of this notice is of a visit to Cleveland, in which he presided at a meeting in its interest.

Robert Henry Lamborn, by profession a man of business, but by choice also occupied in scientific and literary studies, is especially known through his generosity to American libraries and museums. His friends cannot say too much of the worthy qualities which made him a model of a high-minded citizen.

In the last number was noticed the first volume of a work entitled "The Night of the Gods," by John O'Neill of Faversham, England. The unexpected decease of the writer may prevent the completion of the book. The abilities of Mr. O'Neill were devoted to the study of mythology and primitive thought, a study to which his self-sacrificing labors were given.

W. W. N.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE FIRST NINE BOOKS OF THE DANISH HISTORY OF SAXO GRAMMATICUS, translated by OLIVER ELTON; with some considerations on Saxo's Sources, Historical Methods, and Folk-Lore, by FREDERICK YORK POWELL. London: David Nutt, 1894. Pp. cxxviii, 435.

Mr. Elton's translation of Saxo is a welcome gift to all students of mythology and folk-lore. He has wisely confined himself to the first nine books, which deal with the heathen age in Denmark, and which are a treasure-house of traditions, manners and customs, myths and popular